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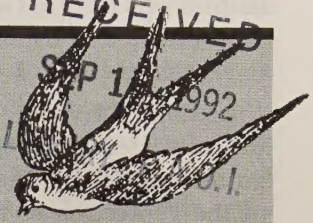

SEPTEMBER 1: PROTECTION OF THE ENVIRONMENT

The Environment As An Offering

The Orthodox Church's perspective on and active concern for the whole of creation is summarized in the Church's prayer par excellence, the celebration of the Divine Liturgy. This service of worship is viewed and lived as a common work of the faithful who offer to God, through the bishop or priest, all of creation in the form of bread and wine, in order to receive the divine life in return.

In 1989, Patriarch Dimitrios of Constantinople, of thrice-blessed memory, initiated September 1, the beginning of the ecclesiastical year, as also the feast day of the Protection of the Environment. On this day, prayers and supplications are to be offered for all of creation, in thanksgiving for it as a wonderful gift from God, as well as for its protection and salvation along with humanity. The faithful throughout the world are encouraged to live in a way which respects and protects the natural environment; and, world leaders are urged to act swiftly to protect and preserve the creation.

The environment is one of the "hot" modern issues which has implications in all spheres of daily life. Only infrequently is the Orthodox view heard or seen in practice. The purpose of this article is to make better known this "Orthodox" approach as well as some of the recent activities under way which bring this perspective to life.

At the end of 1987, an Inter-Orthodox Consultation was held in Sofia, Bulgaria, considering the topic: "Orthodox Perspectives on Creation". The report from this meeting of Orthodox theologians, representing twelve Orthodox and Oriental Orthodox Churches, summarizes in a thorough manner the implications of Orthodox views on the environment. Following are some of the main points made (quotes are from the text of the report):

1) The created world "is a 'mystery' originating in the sovereign will of God accomplished by the action of the Holy Trinity."

2) God created the world out of nothing (ex nihilo) without compulsion or force, but rather "in order that it might enjoy his blessings and share in his goodness."

3) Creation has its own integrity. "It is the good work of the good God (Gen. 1), made by God for the blessed existence of humanity."

4) The value of creation lies in its intrinsic goodness but also in the fact that God appointed it "to be the home for living beings." **It is "the context for God's Incarnation and mankind's deification, and as such the beginning of the actualization of the Kingdom of God."**

5) Humanity is a microcosm of the whole of creation. In Homily 45,8, St. Gregory the Theologian makes the point that if humanity moves "to the direction of deification, our human nature, progressing towards God, will somehow carry the created material world with it. If, however, we move to the opposite direction, the created world will suffer with us as well (cf. Rom. 8:19-22)."

6) Creation is renewed through the Incarnation: "The Son of God, as the one through whom the process of creation was fulfilled, came down from heaven into the world and became fully man, i.e. took the human nature in its integrity and led it to the fulfillment of its God given destiny, deification. The Orthodox Church teaches that the Virgin Mother of God, the Theotokos, is the model of the renewal of humankind and the creation in Christ. In her receiving of the Son of God, the whole humankind and the whole of creation participates."

Continued on page 3

SOLIA THE HERALD

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7) The fall of humanity led to the disintegration of creation. Caused by the sinful exercise of human edom, the fall resulted in a two-fold alienation. "On one hand, it [humanity] was estranged from the eator, since Adam and Eve tended to hide themselves ay from the sight of God (cf. Gen 3:8) . . . on the ner hand, humanity lost its capacity to enter into a oper relation with nature and with the body of the ation."

8) Human sin leads to "glaring forms of injustice" ich result in the "increasing impoverishment of our rld". "Two thirds of humanity suffer from the loss dignity, which is one of the chief marks of the di- ne image in the human person."

9) "Environmental issues like air and water pollu- n, depletion of non-renewable resources, destruction the ozone layer, increasing nuclear radiation, forestation an desertification of vast areas, etc. threat- the life itself on this planet. The gifts of science and chnology are being misused by human beings to the tent of abusing nature and turning today's life on rth into a hell, not only for the many millions of exist- g people, but also for the generations to come."

10) All forms of discrimination against races and cul- res are sins against creation. "Christian faith affirms at diversity of race and culture reflects the beauty of od's creation."

11) "Injustice to women all over the world is another gn of the human fall and the disintegration of the cre- ion. In many parts of the world, women's dignity as man beings is trampled upon through sexism, ine- uality in wages and discrimination." In terms of urch life, "we must find means to allow the consid- able talents of women in the Church to be devoted fully as possible in the Lord's service for the build- g up of the Kingdom."

12) "Production and sale of arms and the accumu- tion of nuclear weapons by nations constitute a grave front to human dignity and to the cause of justice in e creation." Programs of constructive development e set aside because of the commitment of funds to massing weapons. "The views about an inevitable and ecessary nuclear destruction of God's creation (the so- lled 'Armageddon concept' found in sectarian fun- amentalism) are, according to Orthodox teaching, ompletely unfounded and provoke new sins."

13) "Inasmuch as humanity was created in the like- ess of God, it was entrusted with the task of perfect- g not only human nature, but also the created na- re which forms its natural habitants."

14) "Christians are called to respond to the prob- ms created by human sin against justice, peace, and e integrity of creation, by taking appropriate action. By seeking to live a life of prayer and ascetic discipline, the faithful 'make themselves ready to follow their Lord in the service of their fellow human beings.' "

15) "We need to find ways, as churches, to support sound programs which seek to preserve from pollution of air, water and land." The Ormylia Project in Northern Greece at the monastery at Ormylia is a concrete attempt which has been undertaken to put into practice the teachings of the Church on creation. With the help of conservation experts, the Project's goals include the following: determine the viability of organic agriculture; establish an educational / informational center to teach organic farming to other monastics; engage in recycling; lobby authorities to eradicate ecologically harmful practices; provide a center for study in order to provide a model for similar work on Mount Athos.

16) "Humanity can no longer ignore its responsibility to protect and preserve creation . . . humanity must learn to treat the creation as a sacred offering to God, an oblation, a vehicle of grace, an incarnation of our most noble aspirations and prayers . . . We are called to offer the whole of God's creation back to Him as a sacrament and as an offering cleansed, purified, restored for His sanctification of it."

At a more recent six-day conference on environmental protection in 1990 in Crete, Greece, leading representatives of the Orthodox Church worldwide gathered with scientists and ecologists. The participants agreed upon the following suggestions*: A) To call upon all humanity to adopt a simpler lifestyle based upon the asceticism of the Church. B) Each Church will dedicate September 1 as a special feast day of the environment to act as a focus for thinking and action. C) Each Church will undertake programs of Christian environmental education from school to theological college level. D) Where the Church has higher education institutions, attention will be focused on research into renewable energy resources. E) At parish level, recycling programs, energy conservation and water conservation schemes will be introduced. F) Each Church will evaluate its lands, buildings and investments to ensure they are used in as environmentally friendly a way as possible and make changes where necessary. G) Each Church should gather scientists and environmentalists in their own country to help the Church make these changes. H) The Orthodox Churches will appeal to the UNCED process for greater justice and environmental care. I) The Churches will collaborate with young people's projects, drawing upon youth to assist with practical environmental schemes.

* The following material is quoted from "Patriarchs and Protection," by Joanne O'Brien, from **Epiphany Journal**, Winter 1992.

Camp Vatra For Juniors 1992

"Their voice goes out through all the earth and their message to the end of the world." As the campers and staff gathered in the Vatra church for morning and evening prayers, this was a message that the Vatra camps wish to teach.

The children of our diocese have the special opportunity to be part of the voice of the Orthodox Church. They are instructed and led by their elders to take the message of Christ to the end of the world. For the most part, faced with many temptations in today's world, they are listening!

This July we received 42 children between the ages of 10-13 from throughout the U.S. and Canada. With Psa. Mary Ellen Rosco as camp director and His Grace, Bishop NATHANIEL as the camp administrator, a dedicated staff was assembled. Students who attended the camp are the following: Maria Bleahu, Youngstown, OH; Susanna Bogdan, Barberton, OH; Christina Boronka, Merrillville, IN; Alexandra Chioariu, Burke, VA; Dacia Cocariu, Bloomfield Hills, MI; Jennifer Coman, Allenton, MI; Kristie Coman, Allenton, MI; Anca Dumitrescu, Livonia, MI; Delia Dumitrescu, Livonia, MI; Angela Exergian, Cleveland, OH; Georgiana Exergian, Cleveland, OH; Oliviana Grama, Cleveland, OH; Laura Groza, Clinton, OH; Julia Nicolae, Westchester, IL; Julia Patriciu, Potomac, MD; Ellen Schmidt, Indianapolis, IN; Julianne Stephan, Cuyahoga Falls, OH; Alina Tomescu, Akron, OH; Alexandra Treff, Merrillville, IN; Rebecca Turza, Canton, MI; Sonia Voiculescu, Brunswick, OH; Dimitar Angelov, Indianapolis, IN; Alex Bartlett, Fairview Park, OH; Eric Bartlett, Fairview Park, OH; Henry Bee, Jr., Chicago, IL; David Besoiu, Mineral Ridge, OH; Michael Brown, Chicago, IL; Steve Brown, Chicago, IL; Chad Copacia, Salem, OH; Andrei Daniliuc, Dearborn, MI; Adam Foreman, Hammond, IN; Andrei Ilioviciu, Chicago, IL; Nicholas Lazar, Southfield, MI; Matthew Lucas, Blind River, ON; David Nanas, Livonia, MI; Daniel Nitoi, Skokie, IL; Jason Pantea, Griffith, IN; Nicholas Patriciu, Potomac, MD; Nicholas Treff, Merrillville, IN; Nicholas Simpson, Rochester Hills, MI; David Stefanescu, Parma, OH; Florin Zaharie, Detroit, MI.

Much credit for the success of our camps is due to Psa. Mary Ellen's 25 years of devotion to the Vatra. Her wisdom in directing and maintaining harmony throughout all levels of the camp is crucial to its success.

Leading us in prayers and also teaching the children in class were: Rev. Fr. Remus Bleahu, who taught Sacraments and Prayer; Rev. Fr. Remus Grama, who taught about the Parables of Christ; Rev. Dn. John Schmidt, who wore many hats: he taught the Beatitudes, the Ten Commandments and unison singing and, he had the responsibility of being dorm father to 21 ambitious boys.

We are grateful to the Rev. Fathers for taking time away from their parish responsibilities. Special thanks to the parish of St. Mary's, Cleveland; Holy Trinity, Youngstown, and Sts. Constantine & Helen, Indianapolis, for the spirit of Orthodoxy they displayed as they realized the importance of having their clergy available to attend the camps.

Classes take up the entire morning for the children, much to the dismay of a few. It is important to mention that our structure and quality of classes provided the children with one of the most in-depth opportunities to learn the faith throughout the Orthodox Church in America. This conclusion was drawn by a representative of the Department of Youth who visited the Vatra and a number of other summer camps during the summer of 1991.

This camp gains special recognition for having the most rain in recent memory. "Monsoon season" in Michigan was upon us for ten of our fourteen days together! Needless to say, this seriously hampered our outdoor activities. We are grateful to AROY for allotting money to purchase new board games. We also purchased horseshoes, soccer and basketballs for those few sunny days.

We were also most fortunate to have the creative talent of Mrs. Marie Sandru to provide the children with a varied art and craft program. Her caring manner made this a much anticipated activity. We are also grateful to the parishioners of St. Mary parish for responding to her request for donations for her program. Over $400 was collected! Perhaps other parishes or individual families could respond with donations for the camp, either with time or talents. The needs are great.

Various special events were planned to provide the children with some variety. An informative discussion on AIDS was presented by Dr. Todor Daniliuc, the father of one of our students. Dr. Daniliuc is active in AIDS research at Ford Hospital in Detroit. His talk

Continued on page 13

Camp Vatra For Seniors 1992

The Sr. Camp was held at the Vatra from August 2-16. 31 students attended, 18 boys and 13 girls, from various states, Canada, and some en newly-arrived from Romania. Following are the rticipants: Nicoleta Garla, Auburn Hills, MI; Vicia Ichim, Kitchener, ON; Mary Kotes, St. Clair ores, MI; Juliana Mancantelli, Hermitage, PA; Anea Man, Lodi, New Jersey; Claudia Moldovan, Untown, OH; Gabriela Nicolau, Glenview, IL; Veron- Poleacu, Dearborn, MI; Jennifer Roman, Westnd, MI; Andrea Rusinaru, West Bloomfield, MI; arcela Simpson, Rochester Hills, MI; Anca Stoicea, oungstown, OH; Melissa Wright, Cuyahoga Falls, H; Christian Ardeleanu, Chicago, IL; Cristian Bar-, Bridgeport, CT; Christopher Besoiu, Mineral dge, OH; Remus Bleahu, Youngstown, OH; John ozga, Lansing, IL; Aurelian Chira, Dearborn, MI; hn Paul Filip, Waterloo, ON; Mark Haymond, Cann, OH; Brian Hilcu, Cleveland, OH; Richard Jabnowski, Dundee, IL; John Lazar, Southfield, MI; ogdan Nicolae, Westchester, IL; Joseph Patyna, Livoa, MI; Michael Raicu, Westland, MI; Thomas osco, Dearborn Hts., MI; Alexandru Stancovschi, armington Hills, MI; Isaac Vilcu, Weyburn, SK.

Although the weather was slightly better than at the . Camp, we still had our fair share of rain and chilly ornings. The day of the camp photograph was the ottest day, and nighttime was filled with mosquitoes.

This was an unusual summer in that we had diffilty finding available clergy, since the All America ouncil overlapped with the camp. However, the campers learned that you do not have to have a priest in rder to pray and have church services. God is always vailable. Deacon Paul Yova led the services in the abence of a priest during the first week of camp.

During our first week of camp, we took a trip to Sts. eter and Paul Church, Dearborn Heights, Michigan, r the Liturgy on Transfiguration day (August 6). All e campers and staff received a bag of fruit donated y a member of the parish. After the Liturgy, the group ent to Briarwood Mall in Ann Arbor for an afternoon f shopping. On the first Saturday of the camp, Fr. oseph Morris of Transfiguration Monastery in Ellood City, Pennsylvania, arrived. Upon arrival he erved the Great Vespers and then heard the confesions of the campers. Fr. Joseph stayed for a week and erved the morning and evening prayers for the campers.

On the next to last day of the camp, August 15, the ampers made the pilgrimage to Dormition Monastery n Rives Junction, Michigan, for the feast of the Dormition. Other activities during the second week of camp ncluded bonfires, dances and doing laundry.

Staff for the camp included our very dedicated Director, Psa. Mary Ellen Rosco, who has just completed her 25th year of service to the camps and 10 years as Director. Assisting Psa. Mary Ellen with administrative duties were Bishop Nathaniel, Camp Administrator; Mark Chestnut, Asst. Administrator; and David Oancea, Asst. Director. The never-ending job of house parenting was fulfilled by Mrs. Silvia Pac-Urar as housemother, assisted by Jeanette Bacevius. Peter Gibb was the housefather, assisted by Marius Iclozan and David Poroch. Donna Freudig was the camp nurse, whose biggest nightmare was bee stings and mosquito bites, as well as minor bumps and bruises.

Teachers included: Fr. Joseph Morris, who taught Morality; Deacon Paul and Silvia Yova, who taught their famous class on marriage and family life; Psa. Mary Ellen, who taught a class on peer pressure, sex and AIDS; Emily Lipovan, who directed the choir and had a question and answer class on the Orthodox Faith. Deacon Paul also directed the choir during the second week and even displayed his baking talents in the kitchen! One day, Dr. George Costea of New Baltimore, Michigan, made time in his busy schedule to talk with the students about AIDS. Additionally, we were fortunate to have Viorica Niculescu and her mother Sorica come from New York to teach the students how to paint icons on glass. Each camper painted their own icon which was blessed following the Divine Liturgy at the closing of the camp.

The kitchen crew was under the direction of Flora Grossmayer, helped by Sabina Kura and Millie Pistrui, all of Akron, Ohio. Assisting the cooks under the direction of head hostess, Rebecca McMahon, were Valerie Luca during the first week, and Becky Haymond during the second week.

Camp concluded with Liturgy served by Fr. Leo Copacia. Deacon Paul Yova led the campers in giving responses. At the closing banquet, Psa. Mary Ellen was honored for her 25 years of dedicated service. Goodbyes are difficult as usual; and, once again, a group of campers returned to their homes with the Vatra occupying a special place in their hearts.

Until next year!

Donna Marie Freudig

Congress of Romanian Americans (C.O.R.A.)

Armand Scala (CORA), Corneliu Coposu, Nicolae Manolescu and "Jack" Buechner (President of IRI).

Members of the Democratic Convention Come to the U.S.

Dr. Earl Constantinescu, Presidential Candidate; Corneliu Coposu, Chairman Democratic Convention and President National Peasants Party; Nicolae Manolescu, President, Civic Alliance Party; Vintila Bratianu, National Liberal Party; Ernst-Otto Weber, President, Romanian Ecologist Party and Gyorgy Tokay, First Vice-President, Democratic Union of Hungarians in Romania, arrived in Washington, D.C., August 12, 1992, at the invitation of The International Republican Institute (I.R.I.).

At a dinner hosted by the "IRI" on September 13th, Armand Scala (CORA), expressed the pride generated among American and Canadian Romanians in the Romanian people, as a result of their participation in the Municipal Elections in February 1992.

He complimented the Romanian visitors on their ability, sacrifices, compromises and leadership in keeping the Democratic Convention Party together for the September 27th elections. He encouraged them to maintain this solidarity after the election and possible run-off election.

The Romanian leaders met with the members of the National Security Council, State Department and A.I.D. officials, Senate Foreign Relations Committee, members and representatives of various policy-making organizations. A critical topic of discussion was the delegates' view on prospects for free and fair elections in Romania.

The Romanians travelled to Houston, Texas, to attend the IRI-sponsored International Political Leaders Program held in conjunction with the Republican National Convention.

The "IRI" has conducted programs with the democratic opposition of Romania for nearly 3 years.

Romanian Mayors Visit

A reception and dinner, sponsored by "CORA," was held July 13, honoring four of the newly-elected mayors of Romania. Invited to the U.S. by the American Government (USIA), the mayors of Bacau, Jose Liciu; Craiova, Dan Nicolae; Ploiesti, Victor Savulescu; Predeal, Mihail Vestea, spent approximately one month visiting the municipal governments of eight cities. They are all candidates of different political parties in Romania.

The reception, attended by approximately 50 persons, was held at the residence of Armand Scala. Half of those in attendance represented "official" Washington, including representatives from the White House, USIA, The International Media Fund, The Helsinki Commission, the Department of Commerce, Agency for International Development, the Center for Strategic and International Studies, Radio Free Europe, the Voice of America, U.S. Congress-Committee on Foreign Affairs, the National Endowment for Democracy and the Citizens Democracy Corps. The balance of those in attendance were primarily Americans of Romanian descent.

Uniformly the Mayors described their problems as very large. The infrastructure in their communities needs to be replaced. Most things are in ruin or disarray and must be torn down and rebuilt. Human resources are very limited, and the general mentality of the people is as if they continue to be under the Ceausescu regime, according to the Mayors. Where a few private enterprises exist, you find hard-working, enthusiastic people; but, the enormous need for economic support and assistance in the area of democratization will be required for a long time.

CLERGY WIVES RETREAT

The Sixth Annual Midwest Clergy Wives Retreat will be held September 25-27, 1992, at the Romanian Episcopate, "The Vatra," Grass Lake, Michigan. The theme this year is "Prayer: To Stand Before God." The retreat will be led by Mother Xenia, from The Holy Transfiguration Monastery, Ellwood City, Pennsylvania.

For more information, contact Kathleen Biernacki, 1-313-742-9645.

Past Presidents Of Aroy Volunteer Time For Romania

rnel Cotosman and John Regule delivering food needy families in Apoldul de Jos and Medias.

t has been 19 years since I first visited Romania as a chaperon for our local public high school choir. . Since that summer of 1973, a lot of Romania's tory has been rewritten by the communists, and the portunity to correct this now presents itself.

Since my wife, Veta, our son, David, and our daugh- , Christina, took a month last year to visit and to rk with the orphans, the family decided that Dad, , should go this year, along with our other daugh- , Teva.

So, I returned this summer of 1992, not as a chap- n, but as a volunteer, representing our Episcopate its humanitarian role in assisting the orphanages and spitals in Romania. Cornel Cotosman of St. Mary rish, Chicago, Illinois, Bonnie Michal, Teva and I ent 3 1/2 weeks distributing much-needed medical plies, food, and some technical assistance. We were ned by our other daughter Christina and our cousins gen Man and Doina Man of Romania. My daugh- s and Bonnie performed musical therapy which filled piritual need that had been present for a long while. The years between these two visits confirmed my per- nal observations of 1973, that something dreadful was king place behind the Iron Curtain; "something" that ver reached the western media due to the tight con- ls and subterfuge by the Ceausescu regime. Our first der of business was to contact Christiana Hospital Bucharest, a project very special to the late Very Rev. other Alexandra. On the grounds, before we entered e hospital building, we noted a huge crate marked Medical supplies from The Romanian Orthodox Epis- pate of America, 2522 Grey Tower Road." We apped a photograph of it as proof that the aid shipped our Episcopate actually reaches its destination.

We then met with the administrator, Dr. Pavel Chirila, who told us of the hospital's immediate and long-term needs. This hospital is open primarily to those who have had surgery but remain bedridden. The long-term goal is to construct a new hospital on 25 acres of ground for 650 beds at a cost of $7 million U.S. dollars. After touring each room (4 patients per room) and handing out small paper icons, we were so moved by what we saw and experienced that Cornel and I made personal donations. [It would be Christian if some of our readers would feel moved to do the same.]

Our next visits were to the several orphanages and hospitals in Sibiu, Cesnidea, Boarta (Medias), Simbata Monastery and Bucharest. We arrived at each orphanage unannounced and were pleasantly surprised to find acceptable sanitary conditions. The children were clean and appeared to be disciplined, except for when it came time to pass out candy and gum (sugarless, of course). Surprisingly, some of the kids remembered my family's visit from last year, and they even sang one of the songs they had learned. At one of the orphanages, the director, with tears in her eyes, said to me: "So much progress in just one year's time!" She said it all!

We then spoke of their immediate needs and found out that this particular orphanage in Bucharest houses, under one roof, 190 physically and mentally handicapped children from ages 3 to 17. Their food budget is 200 lei per day per child, the equivalent of 60 cents. This is just one of the "dreadful" things to which I alluded earlier that the Ceausescu regime so skillfully swept under the rug. The next day, Eugen and Cornel went to the market place and purchased a car load of fresh fruits and vegetables and delivered the same.

The physical destruction of the churches and the confiscation of the homes in the villages are terrible, but the personal degradation of the human spirit and body is the real tragedy of present day Romania. This is a tragedy that cannot be remedied or restored in one or two years.

How can we help? By T.L.C. (tender-loving care). Perhaps, as former members of AROY or the Brotherhoods, or just as good Orthodox Christians, we could consider: "Wouldn't it be good if we spent a couple of weeks next year on a working vacation in Romania?" The cost might be less than a vacation in the U.S., and the reward would be much greater. Think about it and act!

John J. Regule, Cornel Cotosman, Teva Regule
Past Presidents of AROY

Father and Preoteasa Surducan Feted

On Sunday, June 19, 1992, festivities were held at Sts. Peter and Paul Romanian Orthodox Church in Dearborn Hegiths, Michigan, in honor of the **Very Reverend Father John and Preoteasa Elena Surducan,** commemorating their Golden Wedding Anniversary and the 50th anniversary of his ordination to the Holy Priesthood.

The morning began with Matins served by host priest, **Fr. Romey Rosco.** The Hierarchal Divine Liturgy was officiated by **His Grace Bishop Nathaniel (Popp),** assisted by the **Very Reverend Fathers Ioan Ivascu, Laurence Lazar** and **John Surducan,** and **Fr. Rosco.**

At the Liturgy's conclusion, a special Service of Thanksgiving was offered by Bishop Nathaniel in honor of the Jubilarians, attended by more than 300 fellow parishioners and friends, on the very day of their wedding anniversary.

The festive banquet immediately followed in the church's social hall. It was sponsored by the children of Father and Preoteasa Surducan: George, John, Walter and Michael, together with their families. At their parents' request, all monetary gifts were given in their honor to Sts. Peter and Paul Church, which they served together for twenty-five years before retirement in 1980.

At the banquet, a toast was offered by **Mr. Nicholas Cocora,** council vice-president, who thanked the feted couple for their continued close friendship with many parishioners, and wished them good health as everyone sang "Mulți Ani Traiasca!"

Toastmaster for the event was Fr. Romey Rosco, who welcomed everyone from near and far, introduced the clergy in attendance, together with their wives, and read aloud correspondence received for the occasion.

Council president **Mr. Nicolae Barbosa** thanked Father and Preoteasa for sharing more than half of their fifty years with this parish, and also for their kind gesture of generosity to benefit the church on this occasion. **Fr. Laurence Lazar,** Dean of the Michigan Deanery, R.O.E.A., thanked Father and Preoteasa for their sincere concern for others in times of need, a true indication of their devotion to their high calling. **Fr. Ioan Ivascu** commented on his fifty-four year friendship with Father John, having attended seminary with him at Caransebeș, and now enjoying retirement as good friends in neighboring communities.

Their eldest son, **Mr. George Surducan,** flew in from Hallandale, Florida, to thank his parents on behalf of the four Surducan children for the love which they shared equally among them, as they tried to raise a family and serve the church family at the same time. He introduced his brothers and their families.

Referring to their life experiences, Father John said it would take many days to describe and explain all that has happened during their fifty years of marriage and priesthood. However, he was able to condense it to under one hour. He received everyone's full attention as he described the many "chapters" of his life with its interesting circumstances and anecdotes. He then closed with special thanks to Bishop Nathaniel for participating and thereby making this celebration all the more memorable, and to everyone involved in this day. A word of thanks was given to **Mrs. Rebecca Popovici** and **Mrs. Victoria Plopan** for preparing this banquet together with the ladies of the auxiliary, without whose help this dinner would not have been possible.

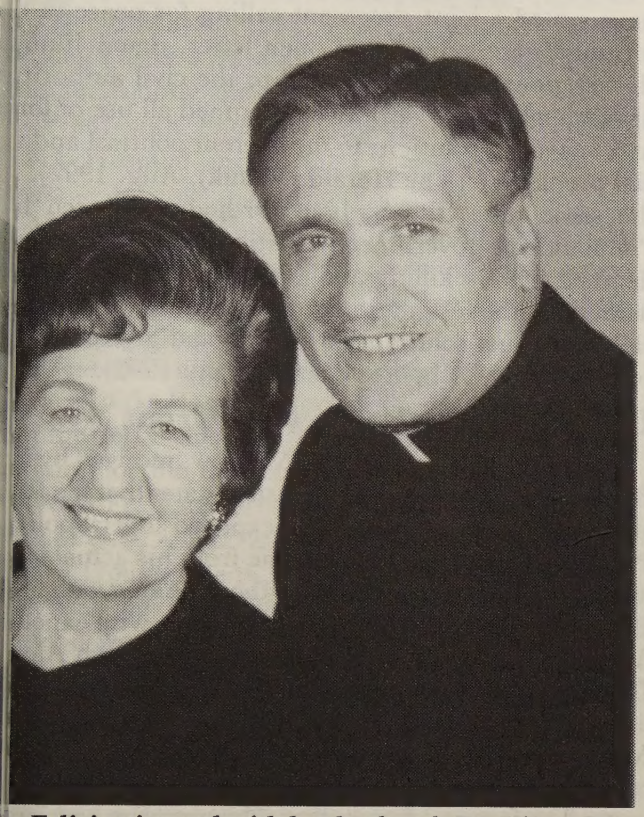
His Grace Bishop Nathaniel spoke on the role of the priest and preoteasa, and how difficult that role is, especially when they come from another country and culture. He noted that two of the Surducan sons are married to American-born converts to Orthodoxy, and how they must have found it difficult to relate to the idea of having a priest **and a priest's wife** for in-laws. His Grace praised Father and Preoteasa for their love for the Church, and noted that their love has been returned to them many times, as witnessed by both the attendance and the attention given them on this occasion.

Fr. John Surducan was ordained September 25, 1942, by Metropolitan Vasile (Lazarescu) and served the "Descent of the Holy Ghost" parish in Clopodia, Timiș, Romania from 1942-48. Father and Preoteasa immigrated to the United States in 1951, settling in Cleveland, Ohio, where he served as assistant priest at St. Mary Church and administered to smaller parishes at the same time. From 1955-1980, he served Sts. Peter and Paul Church, Dearborn/Dearborn Heights, Michigan, where he supervised the construction of their new and beautiful church and hall facility. He was elevated to the rank of Archpriest by Bishop Nathaniel on June 30, 1991.

We wish Father John and Preoteasa Elena Surducan many more years in good health and happiness — La Mulți Ani!

In Memory

Psa. Felicia Oprean Barbulescu



ı. Felicia pictured with her husband, Fr. Victor Bar-lescu.

Psa. Felicia O. Barbulescu passed on from this mortal life on June 24, 1992, in Midland, Texas.

She was married to the priest † Victor, who :ceded her in death on April 10, 1969, in Los Angeles, lifornia.

Both my parents were born in Romania, in the prov-e of Banat. Not long after they were wed, my father's shop, who was also their Naşu, received a letter from St. Mary Romanian Orthodox Church in Chicago, nois, stating that they were seeking to have a young est to tend to their spiritual needs and administer the rish. The calling and adventure of America beckoned, d they arrived in the United States on November 25, 31. The young priest was twenty-eight years old; his ride' was twenty-four. I, Veronica, born in 1934, was ir only child.

My parents remained in Chicago, pastoring the same urch until 1957, when they moved to Los Angeles, lifornia, at the invitation of the Holy Trinity Roma-n Orthodox Church there.

The happy and secure days of being a wife, and of urch participation and activity, came to an abrupt end-upon the unexpected death of my father. By this time, I was married to a fine Romanian from Gary, Indiana, George Puscas, by profession a Petroleum Geologist. We were living with our young family of two sons in one of the most prolific oil producing areas of the country: west Texas. From that time on, Mama lived with us, and her life was forever changed, because she was widowed and "alone." Orthodox church life was non-existant in our area — another great void to grieve and miss. By her developed routine, she read the Holy Liturgy every Sunday morning and daily prayers as well. Occasionally, there were "mission" services in the area, and they were a spiritual holiday of fulfillment.

The community began to know her, and she was enjoyed and respected. In turn, she grew to truly love the warmth, sincere caring, and friendship of Texans. Richly supplemented by correspondence of friends treasured and dear, and being with her family, the years rolled by.

As it always is, the indiscriminating finger of illness pointed her way. With total faith and determination, she waged that challenge and won. The wonderful remission lasted seven years. But the foe returned and was ominously intent. Finally, it did win.

My mother's days, in the very end, were spent in our home. She loved the arrangement of her own living area, complete with a small altar in one corner. Her last days were peaceful and serene.

The funeral was private; the service was officiated by a Greek Orthodox priest from Amarillo. The interment was at nine in the morning, with the casket open at the grave site. I eulogized my mother, and for those of you that knew her, loved her, and respected her, I share with you my intimate farewell.

"Dear Mama," I said.

"In these early morning hours before you leave my sight forever in this mortal life, I am somehow groping for words to comfort myself that will ease my already felt loneliness for you; and for words, be they few and not enough, that I need to proclaim to this air about me in tribute to you.

So, Mama, the pain and struggle have ended. It was long enough. There were times when I felt like just running away so I couldn't see, or be aware, of the ravages boiling within your increasing frailness. How weak of me.

When you would ask: 'My Lord, how much longer?' Or you would implore with a whispered voice: 'My Lord, have mercy on me,' it grieved me so much, Mama, so much — to imagine your suffering.

But there were so many times when just my look questioned you, and you told me as if to comfort and reassure me: 'It could be worse. It could be much worse.'

It greatly merits a salute of admiration, Mama, to have seen your courage, valor, and strength of spirit. Witnessing your Faith, I was convinced that it was the pool from which you drank of grace. You Believed; and that was your hold. You Believed, and I pray and will continue to do so, for the defense of your soul as we wait for Him to come again.

Continued on page 17

World Church News

Albanians Protest Greek Archbishop

Tirana — Albania's Orthodox Church installed Anastasios Yanoulatos as its first Archbishop in 25 years on Sunday, August 2. Archbishop Anastasios, previously a professor at Athens University, was appointed last year by Patriarch Bartholomew of Constantinople to reorganize the Church of Albania. The ceremony was upset by demonstrators who protested the choice of a Greek national to head their Church. Although the event was significant for the freedom of post-communist Albania, according to "The Miami Herald," it also fueled Albanian fears of growing Greek influence.

A Journal of Orthodox Opinion

A new Orthodox newspaper, "The Christian Activist," is being published by Frank Schaeffer, a former Evangelical Protestant converted to Orthodoxy in 1990. This newspaper stimulates thinking and participation of Orthodox in the social and moral issues of today's America. The first issue contains studies of issues such as: abortion, discrimination, belief, discovery of Christianity, feminism, etc. Write to: "The Christian Activist," P.O. Box 740, Mount Herman, CA 95041.

Carpatho-Russian Diocesan Congress

A most inspiring 16th yearly convention was held this year by the Carpatho-Russian Diocese, headquartered in Johnstown, Pennsylvania. Under the leadership of His Grace, Bishop Nicholas and under the participation of Metropolitan Spyridon of Italy, the Council analyzed the state of the diocese, refocused on the role of the clergy as pastors of souls, and offered a church growth seminar, "Harvest 2000." The diocese has 70 parishes, 6 chapels, 75 priests and 8 deacons. Currently, seven students are attending Christ the Saviour Seminary. The Carpatho-Russian Diocese is under the jurisdiction of the Patriarchate of Constantinople.

Greek Orthodox Church Demolished by Israelis

Athens — According to a news release published by "The Hellenic Chronicle," on July 24 the Greek government lodged a strong protest with Israel over the demolition of the Orthodox church on the Mount of Olives. Immediate restoration has been demanded from the municipality of Jerusalem. The Patriarch of Jerusalem "denounces with grief and outrage . . . the provocatively profane and barbaric demolition." This event comes, according to the announcement, "after a series of attempts at vandalous acts by the Israeli authorities against Orthodoxy."

Bosnia-Herzegovina: No To Violence

The Catholic and Orthodox bishops, as well as the Muslim mufti, of Banja Luka, Bosnia-Herzegovina, have issued a joint statement calling for peace in the former Yugoslavia. In an open letter, dated June 6, the religious leaders protested to the civil authorities of that region and "firmly condemned all use of force and one-sided solutions to the current political and social problems" (The Herald (Visnik), Aug. 1992). At the same time, the Serbian Orthodox Church has "demanded a government of national salvation," condemned "every killing and every crime committed," demanded the resignation of President Milosevic, and calls for a just solution for all national groups in the region. (The Orthodox Church, July 1992).

Ukrainian Orthodoxy in Crisis

Syosset — A telegram from Moscow, received by His Beatitude Metropolitan Theodosius, states that the Russian Orthodox Church has expelled Metropolitan Philaret of Kiev and All Ukraine from his actual rank as well as from all grades of priesthood. Along with him, Bishop Yakov Panchuk of Pochaev is likewise expelled from the episcopacy and priesthood. Patriarch Alexei II has appointed Metropolitan Vladimir Sabodan to administrate the Diocese of Kiev. Meanwhile, Metropolitan Vladimir has been elected by a Council of the Ukrainian Orthodox Church as their new Primate. The former Metropolitan Philaret, who continues to function, has allegedly reached a unity agreement with Metropolitan Anthony of Sicheslav and Pereyaslav of the Ukrainian Autocephalous Church, thus forming one independent Ukrainian Orthodox Church, Kiev Patriarchate. Reports state that Patriarch Mystislav of the Autocephalous Church is vehemently against cooperating with Philaret, while Ukrainian president Kravchuk is supporting his case (OCA News, July 17).

Greek Archdiocese of North America Concludes Congress

The 31st Clergy-Laity Congress of the Greek Archdiocese concluded in New Orleans, July 9, by approving a budget of $9.4 million for 1993 and $9.9 million for 1994. Among the issues debated were: change in composition of the Archdiocesan Council, inter/intra church relations, changes in the Uniform Parish regulations that affect the relationship between priest, bishop and parish councils. One of the resolutions passed challenges the Ecumenical Patriarchate to consider the practice of ordaining married priests as bishops. More than 2,000 delegates attended.

Continued on page 12

ELP FOR ROMANIA ACTIVITIES

My trip to Romania took place from April 19 to May 2, 1992, and I was there prior to Easter and able to spend the FEAST in nania. Among the activities there:

Went with Father Tatulescu to the CHRIS-NA Hospital and to the CIOLPANI home for ors.

. Went with Fr. Tatulescu by car to the Orphanage CIA, near Rupea, jud. Brasov to inquire, assess establish guidelines for a proposal to improve qual- of life for the children there.

. Went to Constanta, where, with the help of Arch- op LUCIAN, got information from the harbor ut the delay caused in the arrival of the containers, duled for the middle of April.

. With Fr. Tatulescu, went to two meetings at the ice of U.S. A.I.D. in Bucharest and met with Mr. hard Hough, the A.I.D. officer for Romania and Micah, his assistant.

. Had an audience with the new U.S. Ambassador, n Davis, and together with Fr. Tatulescu welcomed in Romania. We also presented a letter from Bish- Nathaniel and informed the Ambassador of our ac- ties in Romania since early 1990.

. I had a 2½ hour meeting with Patriarch Teoc- , presenting him two letters from our Bishop and scopate and discussing items pertaining to our ef- s to help the people of Romania.

. Served on Easter at the Cathedral of St. Nicholas my home town of Ramnicul-Valcea.

. Was invited to serve on Easter Monday at Cur- de Arges Monastery, TO REPRESENT THE ISCOPATE FROM THE VATRA, during the visit King Michael and the royal family there. I served Liturgy and at the Memorials for the ancestors of ng Michael. Following services, I was invited for ch with the royal family.

Upon my return, I was advised by fax that our con- ner arrived two days after my departure.

Now, I can report that Father Tatulescu has received d distributed the container. Another container which led from the East Coast at the beginning of May has o arrived in Romania and is now in the process of tribution.

Most of the items taken to the warehouse for load- were transported with a truck, donated for trans- rting on various days by Mr. Ion Trifu from Youngs- vn.

On June 30, we took a rented truck from Michigan with items from there, from my garage, from the Youngstown parish and from the Hermitage coordinator (Preoteasa Clara Mancantelli) of packages for Romanian children to the Pittsburgh warehouse. Helping were: Mr. Constantin Marandici, Father Remus Bleahu and Mr. Tom Carto, as well as the Mancantelli children. The container was shipped July 1.

Very Rev. R.J. Grabowski
U.S. Coordinator of Assistance

His Grace, Bishop Nathaniel
The Clergy, Council and Faithful
Cordially invite you to the

Divine Services and Festive Dinner celebrating the

80th Anniversary

of

the Diocesan Cathedral Church of SAINT GEORGE

on

Sunday, October 18, 1992
18405 West Nine Mile Road
Southfield, Michigan

Please note that during this same weekend, the 25th Anniversary Conference and Dinner-Dance of the Orthodox Brotherhood (USA) will be hosted by the Cathedral.

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A Letter To Help The Children Of Romania

Following is a personal letter to Mrs. Carol Metes Stevens, Chairperson of the Help the Children of Romania Fund, from Constance Ciolac Trollan, a registered nurse who has been working through PROJECT HOPE in Romania.

Oradea, Romania
6/17/92

Dear Carol,

Hello from Oradea! The Project Hope office is established, apartments secured in the Romanian Orthodox Episcopate apartment building, and the Nurse education occuring on a regular basis. I'm teaching 3-4 times per week for 3-4 hours each class to bring nursing care up to contemporary standards. Project Hope has five objectives here: 1) & 2) To assist the National Nursing Task Force and the Ministry of Health in implementation of the Nursing Curriculum adopted with World Health Organization assistance (and with the National Nursing Law); 3) To assist in Faculty preparation of the Oradea and N. W. Romania schools of nursing; 4) To bring contemporary nursing educational materials to Romanian nurses; 5) To establish a Nursing Center of Excellence at Dispensaries in Oradea and Bucharest.

At these Nursing Centers of Excellence, we will be providing care oriented toward maternal / child, community / family based care. Nurses there will teach students and other nurses; and, the effect will cascade to other schools of nursing around the country.

I definitely have a second homeland now and know that my efforts will be lifelong.

The Project Hope effort has already made a difference. Another nurse has just arrived who will be here for one year, and another expected within the week who will stay over the summer. I will come and go for at least 3 years regarding this effort.

While here, I'm attending the Sf. Nicolae Church, a Romanian Orthodox Church of ***tiny*** *proportions and absolutely beautiful. On Sundays, there are more people outside the church than inside. They want to build a new church, but have limited funds. Do you know of any Romanian church which would like to form a "sister-city" type "sister-church" arrangement for financial and other assistance?...*

I've taken many photos, and Dr. Carolyn Kruger and I plan to go to different groups for more funds — with these slides and a lecture, we should be able to solicit more funding for an ongoing program . . .

Sincerely,
Connie Trollan

Connie Trollan was born and raised in the Romanian-American community in Chicago, Illinois. Her parents, Constantine and Helen Ciolac, were members of St. Mary's Church. Connie is a Registered Nurse, certified in OB/GYN (RN,C); an Advanced Nurse Practitioner in Women's Health Care (ANP); has a Master's degree in Teaching (MAT); and, is completing work toward a Ph.D. in Health Services.

Her work with Project Hope is as a Nurse Educator, and she will return to Romania twice yearly to improve maternal / child health care, assist in School of Nursing faculty preparation in Oradea, Bucharest, Arad and Baia Mare, and help establish two Clinical Demonstration Units in Oradea and Bucharest as nursing centers of excellence to be models for community and maternal / child nursing care in Romania.

MFN STATUS: ROMANIA

In a recent letter (August 3) to the Senate, President George Bush writes in favor of giving Romania Most Favored Nation status. He states: "The treaty [between the U.S. Government and the Government of Romania] will help encourage U.S. private sector involvement in the Romanian economy by establishing a favorable legal framework for U.S. investment in Romania . . . I recommend that the Senate consider this treaty as soon as possible, and give its advice and consent to ratification of the treaty. . . ."

WORLD CHURCH NEWS

Continued from page 10

NCC Retreats From Controversial Issue

New York (RNS) — The National Council of Churches voted recently to abandon plans for meetings with a largely homosexual denomination, the Universal Fellowship of Metropolitan Community Churches. The vote was determined by the fact that only three or four of the NCC Protestant and Orthodox members were interested in the meetings. NCC officials report that "the vote should assuage the feeling of the Orthodox who recently resumed their membership in the organization, after a six month suspension." (The Orthodox Church, July 1992)

Compiled by Fr. Remus Grama

HIERARCHAL SCHEDULE

uly 19, Sunday. Dearborn Hgts., MI. Sts. Pe- & Paul. Divine Liturgy. Festive banquet honoring n Wedding Anniversary of V. Rev. Fr. John & Psa. na Surducan, and the 50th Anniversary of his or- ation to Priesthood.

uly 25, Saturday. Miramar, FL. Holy Trinity. at Vespers. Dinner for All-America Council egates.

uly 26-31, Sunday-Friday. Miami, FL. All- erica Council.

ugust 2, Sunday. Miramar, FL. Holy Trinity. ine Liturgy. Festive dinner.

ugust 2-16. Vatra. Senior Religious Education mp. Administrator.

ugust 5-6. Ellwood City, PA. Transfiguration nastery. Wednesday Afternoon: Board of Trustees eting. **Evening:** Vigil of the Feast. **Thursday:** lebration of 25th Anniversary with Divine Liturgy d Holy Unction service.

ugust 14-15. Rives Junction, MI. Dormition nastery. Friday Evening: Vigil of the Feast. **turday:** Divine Liturgy, installation of Very Rev. other Gabriela as Abbess, Unction services.

ugust 15-16. Saturday evening-Sunday. Tuxe- Park, NY. Carpatho-Russian Orthodox Greek tholic Diocese annual Pilgrimage. Divine Liturgy d various services.

23rd Annual
ORTHODOX EDUCATION DAY
OCTOBER 3, 1992

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CONVOCATION

ORTHODOX BROTHERHOOD

In accordance with Article III, Sections 1 and 2, of the By-Laws of the Orthodox Brotherhood, the Annual Conference of the Brotherhood is called for **Saturday, October 17, 1992,** at St. George Romanian Orthodox Cathedral, 18405 W. Nine Mile Road, Southfield, Michigan 48075. Telephone: (313)569-4833.

Note: Every member of the Brotherhood is eligible to be a delegate to the Conference.

† NATHANIEL, Bishop

George P. Aldea, President — **Mary Sankey, Secretary**

CONFERENCE INFORMATION

The **Conference Hotel is:**
Holiday Inn of Southfield
26555 Telegraph
Southfield, Michigan
Telephone: (313) 353-7700

Reservations must be made by October 2. Room rates are $45.00 - double. Mention: "Orthodox Brotherhood Conference"

SCHEDULE

Saturday, October 17

Conference details will be published in the October SOLIA.

Immediately after the Conference adjournment, Great Vespers and a Parastas for deceased members will be held at St. George Cathedral.

7:00 p.m. Social hour
*8:00 p.m. Dinner
*9:00 p.m. Dance
} Cathedral

***By reservation only.**

Contact: Gus Vincent (313) 353-9076
George Aldea (313) 288-0331
Manuela Cruga (313) 375-1478

Sunday, October 18

9:00 a.m. Matins
9:45 a.m. Vesting of Bishop
10:00 a.m. Hierarchal Divine Liturgy
Following Liturgy, Brunch

DEADLINE: OCTOBER ISSUE
September 9

PARISH REGISTER

BAPTISMS

Baldovin, Kelly Erika Magdalena, daughter of Valentin & Mariana D. Baldovin, Hamilton, ON. St. John, Kitchener, ON. Godparents: Dan Mandru & Magdalena Manu.

Champine, Scarlet Teresa, daughter of Steven L. Mitchell & Sonya Marx, Fort Washington, MD. Holy Cross, Alexandria, VA. Godparents: Pat & Tony Dimitro.

Chirita, Alexander, son of Ioan & Tana Chirita, North York, ON. St. George, Toronto, ON. Godparents: Nick & Iuliana Duma.

Condoi, Stephanie Elizabeth, daughter of Marian & Linda P. Condoi, Philadelphia, PA. Descent Holy Spirit, Elkins Park, PA. Godparents: Mihail & Rita Stanca.

Danescu, Sabrina Alexandra, daughter of Adrian & Alice A. Danescu, Burbank, CA. Holy Trinity, Los Angeles, CA. Godparents: Marian & Anahid Popescu.

Dangstorp, Matthew Karsten, son of Laurie Nenson & Deryl Dangstorp, Regina, SK. St. George, Dysart, SK. Godparent: Beverly L. Nenson.

Dimitro, Hellen Cyntia, daughter of Ricky Dimitro & Nancy Miller, Camp Spring, MD. Holy Cross, Alexandria, VA. Godparrents: Telly Johnson & Jimmy Charbon.

Draghiceanu, Nicholas Clement, son of George & Amy E. P. Draghiceanu, Dearborn, MI. St. George Cathedral, Southfield, MI. Godparent: Constantina Davis.

Goschin, Alexander George, son of Alex & Laura L. Goschin, Burbank, CA. Holy Trinity, Los Angeles, CA. Godparents: Logan & Maggie Goschin.

Halmaghi, Steven George, son of Marria & Gheorghe Halmaghi, Sterling Hgts., MI. Descent Holy Spirit, Warren, MI. Godparents: Dr. Victor & Mariana Holmaghi.

Hristu, Daniel, son of Iusein Givan & Andreea Hristu, Scarborough, ON. St. George, Toronto, ON. Godparents: Andrei & Daniela Moisescu.

Iliescu, Daniel Constantin, son of Florian & Maria Iliescu, Etobicoke, ON. St. George, Toronto, ON. Godparents: Vasilica & Constantin Dobrescu.

Istrate, Andrew Gabriel, son of Mihail & Mariana Istrate, Las Vegas, NV. Holy Trinity, Los Angeles, CA. Godparents: Antonie & Mihaela Iliescu.

Kisereu, Christian Anthony, son of Tiberius C. Kisereu & Tamara L. Coppola, Palatine, IL. St. Mary, Chicago, IL. Godparents: Jonel & Cecelia Maiogan.

Leu, Christian Michael, son of Mihai M. & Rodica M. Leu, Los Angeles, CA. Holy Trinity, Los Angeles, CA. Godparents: Adrian & Alice Danescu.

Lolici, Daiana, daughter of Dejan & Delia D. Lolici, North York, ON. St. George, Toronto, ON. Godparents: Simonel & Camelia Vinersar.

Marina, Jessica, daughter of George & Licheria Marina, Waterloo, ON. St. John, Kitchener, ON. Godparents: Peter & Kim Kampian.

McGrath, Meggan Colleen, daughter of Richard S. & Robin L. McGrath, Reseda, CA. Holy Trinity, Los Angeles, CA. Godparent: Ileana Petrescu.

Miculescu, Tylor Mitchel, son of Mitchel G. & Dana L. H. Miculescu, Palatine, IL. St. Mary, Chicago, IL. Godparents: Christopher Kain and Diana Weier.

Miloslav, Bogdan Mihai, son of Marius & Isabela Miloslav, Toronto, ON. St. George, Toronto, ON. Godparents: Octavian & Mariana Dumitru.

Mitchell, Julia Ann, daughter of Steven L. Mitchell & Sonya Marx, Fort Washington, MD. Holy Cross, Alexandria, VA. Godparents: Pat & Tony Dimitro.

Mitchell, Michelle Rosie, daughter of Marchllo Mitchell & Solly E. Eli, McLean, VA. Holy Cross, Alexandria, VA. Godparents: Nick & Rose Marx.

Popescu, Thomas Michael, son of Serban & Ina Popescu, Toronto, ON. St. George, Toronto, ON. Godparents: Alexandru & Otilia Naghi.

Radoi, Silvia Alexandra, daughter of Paul & Estera Radoi, Torono, ON. St. George, Toronto, ON. Godparents: Alexandru Contiu & Adrian Ioliana.

Robinson, Siobhan Nichol, daughter of Geoffrey K. & Bibi B. J. Robinson, Miami, FL. St. George Cathedral, Southfield, MI. Godparents: John Bogdan and Sharon A. Marquard.

Seidner, Evan Lee James, son of Everett L. & Debra S. Seidner, Cleveland, OH. St. Mary, Cleveland, OH. Godparents: Anita Herendeen, Ernie Anastas.

Vaucher, Peter Anthony, son of Alex & June Vaucher, Chino, CA. St. Ann, Pomona, CA. Godparents: Abraham & Maria Vausher.

Vladoianu, Allen Costin, son of Mihai & Daniela Vladoianu, Bell, CA. Holy Trinity, Los Angeles, CA. Godparents: Ion & Mandita Canciu.

Voicu, Claudia, daughter of Dorin & Elena Voicu, Toronto, ON. St. George, Toronto, ON. Godparents: Ioan & Lucia Dumitru.

Whinfrei, Elysia Maria, daughter of Gary & Ileana Whinfrei, Warren, MI. Descent Holy Spirit, Warren, MI. Godparents: Petru & Maria Marina.

Whinfrei, Gary Paul, son of Gary & Eleana Whinfrei, Warren, MI. Descent Holy Spirit, Warren, MI. Godparents: Petru & Maria Marina.

Zall, Andrew Grigorie, son of Elena Zall, Youngstown, OH. Holy Trinity, Youngstown, OH. Godparents: Psa. Octavia Bleahu & Lucretia Bleahu.

Zsigmond-Edwards, Daniela Eva, daughter of V. Edwards & Liliana Zsigmond, Toronto, ON. St. George, Toronto, ON. Godparent: Emilia Stanescu.

RECEIVED INTO THE CHURCH

Galbreath, Kelly Lynn, Boardman, OH. Holy Trinity, Youngstown, OH. Rev. Fr. Remus Bleahu. August 8, 1992.

Continued on page 16

NIOR CAMP *Continued from page 4*

followed by an informal discussion with His Grace, op NATHANIEL.

Ve celebrated the feast day of St. Elijah on July 20. celebrated Vespers on the eve of the feast followed Divine Liturgy the next morning. At the end of the urgy, we processed to the Vatra cemetery where op NATHANIEL blessed the graves. He reminded hat we need not fear death. We should instead anpate the Second and Glorious Coming, when the d will be resurrected and all will rejoice in the kingn which our Lord has prepared for us.

A special presentation on self esteem and peer pres- e was led by Ms. Thrisia Pana. Our children are led in many ways by negative influences, and we grateful for the opportunity they had to be taught ll kept informed with various handouts on these ics.

All work and no play makes many an unhappy camp- so even though we thought we would have to take oes to our anticipated activities, we did manage to vide special moments of fun. Most significant was chartered bus trip to the Detroit Zoo. All of the cam- s ate lunch at McDonalds and then proceeded to zoo. Fortunately, the rain ended when we got to troit, and a pleasant day was had by all.

Other activities included a trip to the newly- ovated Jackson Crossing Mall and a trip to the Jack- Dairy, where each student was allowed to order ything they wished with only the request that they st finish it! The children enjoyed the dance we had the close of the camp on the evening of the birthday one of the students. A specially-purchased cake and ging concluded the evening.

The National Board of AROY held their summer eeting during the first weekend of the camp. After mpleting the meeting, the members of the AROY ard treated the camp to a cookout. The entire meal, m set up to clean up, gave our cooks a much apeciated night off.

For the second year in a row, we were treated to the lents of Mrs. Mary Pana and Ms. Thrisia Pana as ad cooks. Travelling over 1,500 miles to be at the atra was the least of their worries. How to feed 60 ople three times daily was their primary concern. is feat was accomplished with the help of their dedited kitchen crew of Mr. Charles Sandru and Ms. Recca McMahon. We were pleased to welcome Ms. ary Stanesa during the second week.

Mr. John Pana and Mr. George Aldea led our mainance crew, giving their holiday / vacation time, like the staff, to be at the Vatra. As I watched Mr. Pana d Mr. Aldea chop trees, clean gutters and perform unlimited tasks, my respect for their true dedication to the Vatra and what it stands for grew even more. **Mr. John Pana challenges anyone in the Episcopate to make a commitment and come to the Vatra for two weeks in the summer. He travelled 1,500 miles to offer his help. Can anyone meet his challenge?**

These gentlemen had five young men available as understudies. The camp received Remus Bleahu, Claudiu Barbos, John Lazar, Tom Rosco and Nick Serban, who served as maintenance crew and also delighted the children with an occasional game of organized softball, soccer or volleyball. Nick Serban was also present as our camp water safety instructor, but we did not have the opportunity to swim, due to the inclement weather.

Our camp nurse again this year was Ms. Donna Freudig, who bandaged numerous cuts and scrapes. Thanks be to the Lord that there were no serious injuries experienced.

The role of house mother and house father is often a fragile one. As mother to three of my own children, I know how difficult parenting can be; and, I know my children better than anyone. As dorm mother and dorm father to 42 boys and girls of an often emotionally unsettling age, it was a challenge. If your child was homesick, we gave hugs. If your child was ill, we saw to it that he or she received treatment. If your child was the victim of an unpleasant situation, we were again there to help work things out. We spent many hours getting to know and love your children, and we listened to them. Perhaps that is most important, that as parents you listen to your children. They are often confused, troubled or lonely, yet after spending two weeks, I am quite confident that given the encouragement they need and shown the wisdom of the Orthodox Church, they will grow to be the leaders of tomorrow. Special thanks are due to house father, Fr. Deacon John Schmidt, and house mother, Psa. Paula Treff, assisted by Jeanette Bacevius.

The closing of camp on July 26, proved to be a beautiful day. Following the Typica service in the church, the campers and families were served brunch. Certificates were distributed, and each child received their own Orthodox Prayer book as a departing gift. Special mention should be made of Matthew Lucas of Blind River, Ontario, who scored 130% on his camp exam, and Ms. Alexandra Treff of Merrillville, Indiana, who scored 110%!

Our children packed their bags, exchanged hugs and promises to see one another again. Another group has gone through the Vatra camps. Let us pray that our Lord will watch over our diocese, over our Vatra camps, and over those dedicated servants who continue to make it the hearth of our Episcopate.

Psa. Paula Treff

Help For Romania Report

During August, we had as a visitor from the Republic of Moldova (former province of Basarabia), the Very Rev. Father Petru Buburuz, dean of the School of Theology at the University of Chisinau.

On Friday, August 7, Father Buburuz and I made a visit to the Office and warehouse of the Brother's Brother Foundation in Pittsburgh, PA, to meet with Mr. Luke Hingson, the Executive Director, and some of the members of the board and office staff. On that day, two containers with a total load of 90 thousand pounds of corn meal, left by sea bound for CHISINAU, where it will be distributed by the Romanian Orthodox Church, under supervision of Archbishop Vladimir. Father Buburuz is in charge. On the same day, we selected some medicine and medical supplies, which will be sent, in the very near future, by U.S. Fair Force cargo planes, to Chisinau, to be used primarily for refugees, hospitals, orphanages, etc. All the above items were obtained from the U.S. government, and they also paid the shipping costs.

On Sunday, August 9, in the afternoon, Father Buburuz and I drove to Washington, D.C., where through the help of Mr. Armond Scala, some meetings were arranged for Monday, August 10. We met with Nadia Tongourt, the desk officer for Moldova at the U.S. State Department, and with the newly-confirmed U.S. Ambassador to Moldova, Mary Pendleton, who was sworn in on August 17. At the House Office Building, we met with John Finnerty of the Commission on Security Cooperation in Europe (also known as the Helsinki Committee) and spoke on Religious Freedom and Human Rights in Moldova.

At the Romanian Embassy in Washington (the Republic Moldova does not have an ambassador to USA, yet), we also met with the financial officer, Mr. Moisescu, with the military attache, and with the new consul.

Father Buburuz returned to Chisinau on August 17.

Very Rev. Fr. Richard J. Grabowski
U.S. Coordinator, Help for Romania

PASTORAL CHANGES

BITA, Teodor, Rev. Fr. is canonically released at his own request from the Romanian Episcopate to the Diocese of Washington, effective August 14, 1992.

GABRIELA, Very Rev. Mother, installed as Abbess of Holy Dormition Monastery, Rives Junction, Michigan, on August 15, 1992, by His Grace, Bishop NATHANIEL.

GAGE, George, Rev. Fr. is released from his duties from St. Mary Parish, Chicago, IL, effective June 13, 1992, and released from the Romanian Episcopate and Orthodox Church in America.

SAMOILA, Raymond, Rev. Fr. is released from duties as parish priest of St. Elias, Ellwood City, PA, at his own request, September 6, 1992. Not assigned at this time.

PARISH REGISTER

Continued from page 16

MARRIAGES

Issa, Ghasian Issa and **Khowla Salem,** Sterling, VA. Holy Cross, Alexandria, VA. Godparents: Isaac and Nadia Murad.

Vaduva, Radu and **Mihaela M. Piloiu,** London, ON. Holy Cross, London, ON. Godparents: Rev. Fr. Mihai and Rodica Cociu.

Voicu, Dorin S. and **Elena Marton,** Toronto, ON. St. George, Toronto, ON. Godparents: Ioan & Lucia Dumitru.

Zollner, Michael P. and **Michille Priboianu,** Madison Hgts., MI. Descent Holy Spirit, Warren, MI. Godparents: Tim & Gwendolyn Zollner.

DECEASED

Apostol, Vincent J., 77. Holy Trinity, Los Angeles, CA.
Batejan, John, 78. Descent Holy Spirit, Elkins Park, PA.
Boieru, George, 74. St. Mary, Cleveland, OH.
Butariu, Miron, 86. Holy Trinity, Los Angeles, CA.
Codeus, Florica, 88. Holy Trinity, Los Angeles, CA.
Comas, Maria, 87. Holy Trinity, Los Angeles, CA.
Custer, Eva, 82. St. John, Woonsocket, RI.
Dardan, Constantin, 95. Holy Trinity, Los Angeles, CA.
Dascalu, Mariana, 41. Holy Trinity, Los Angeles, CA.
Dragos, Maria, 94. St. George Cathedral, Southfield, MI.
Dumitru, Angela, 67. Holy Trinity, Los Angeles, CA.
Goldis, Ecaterina, 63. Holy Trinity, Los Angeles, CA.
Guzelian, Florica, 81. Holy Trinity, Los Angeles, CA.
Kretzu, Sofia, 78. Holy Trinity, Los Angeles, CA.
Maior, John, 86. Holy Trinity, Los Angeles, CA.
Maior, Pauline, 93. Holy Trinity, Los Angeles, CA.
Mendre, Anna, 103. Holy Trinity, Los Angeles, CA.
Moldovan, Irvine, 69. Holy Cross, Hermitage, PA.
Muntean, Helen V., 66. St. Mary, Cleveland, OH.
Paitich, Samuel, 69. St. Mary, St. Paul, MN.
Pandrea, Paraschiva, 82. St. George, Canton, OH.
Pentilchuk, Maria M., 86. St. John, Inglis, MB.
Radulescu, Florica, 53. Holy Trinity, Los Angeles, CA.
Shank, Elizabeth, 77. Holy Cross, Hermitage, PA.
Surcel, Viorica, 67. Holy Cross, Alexandria, VA.
Toma, Maria, 70. Holy Trinity, Los Angeles, CA.

MEMORY *Continued from page 9*

d what of my own thanks? There are many, most hich you know. But my greatest 'thank you,' Mama, yours and Daddy's most precious gift to me, which at I would also Believe.

, Mama! We know and feel your parting thoughts all.

George, you are so appreciative. I know as does f all the many years of care. And, when you thought thanks could not be greater for his goodness, you ed his tender care and compassion, as he at times to help me.

reg and Mark! How often you have said their names! etimes only the names, with the obvious joy and pleas- you had in it alone, only to further dwell silently in atisfaction you felt and enjoyed totally to the brim our fulfillment.

o me, you have already said so many thanks for the llest things. I know your motherly loving concerns. ow your most important wishes, and I shall do my for you to know them fulfilled. I speak of the impor- e of prayer for those that have departed.

Vith your final breath, Mama, I am so thankful that were together. And as I held your hand so tightly, t it easy to let it go for Our Lord to take it.

s I used to bid you every night, I say it just one more : 'Sleep easy, Mami dragă..'

Lord have mercy on your soul; Lord have mercy on ur souls as we look for the resurrection of the dead, the life of the world to come.' "

Ve watched silently the lowering of the casket and the rn of the earth into the grave. The bronze marker be inscribed:

"Glory to Thee, O Christ our God."

Memory eternal be hers, and to all our dear and loved ones asleep in the Lord.

Veronica B. Puscas

FINANCIAL REPORT

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June 24 - August 14, 1992

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Cel De Al 60-Lea Congres Al Episcopiei

Joi 2 Julie 1992: Conferința Clerului.

Clerul Episcopiei se întâlnește odată pe an, o zi înainte de începerea Congresului. S'a discutat că o singură zi nu este suficientă pentru discutarea numeroaselor probleme din viața parohiilor. Se ia în considerație posibilitatea unei conferințe de 3 zile care să aibă loc la altă dată a anului decât Congresul. Scopul principal al Conferinței ar fi reînoirea spirituală a preoților. Vor fi invitați conferențiari care să vorbească preoților și se va programa o zi pentru spovedanie și împărtășanie.

Parohiile trebuie să considere beneficiile acestei conferințe și să acopere cheltuielile de drum și cazare a preoților.

Problemele discutate acest an au fost căsătoriile mixte, preoții care vin în vizită la parohiile Episcopiei sau preoții Episcopiei care merg la alte parohii în afara Episcopiei, scrisoarea Sfântului Sinod referitoare la divorțul și recăsătoria preoților.

S'a subliniat că preoții ortodocși nu pot sluji cu preoții neortodocși și că preoții neortodocși nu pot sluji la nici o ceremonie ortodoxă. Trebuie folosite cărțile de căsătorie, înmormântare și liturghie publicate de Episcopie. Muzica instrumentală nu este îngăduită în Biserica Ortodoxă Română chiar dacă sunt alte naționalități care o permit.

S'au discutat de asemenea probleme care să fie abordate la Consiliul tuturor Bisericilor Ortodoxe din America (26 Iulie 1992) ca de exemplu: administrație, finanțe, salariile preoților, probleme externe, viața și păstoria preotului și viața duhovnicească.

P.S. Episcopul Nathaniel a menționat cu tristețe numărul redus, aproape neglijabil al preoților ortodocși români care vor participa la Consiliu.

Părerea unanimă a preoților a fost ca Sfântul Sinod să ia în considerație îmbunătățirea folosirii timpului, talentului și cheltuielilor financiare pentru a încuraja participarea mai multor preoți și laici la lucrările Consiliului.

Dl. John Farcas, membru al Consiliului Episcopesc, a făcut o prezentare a situației financiare a Episcopiei și a contribuției fiecărei Parohii în ultimii ani. Aceestă prezentare este rezultatul unui studiu propus de Consiliul Episcopesc. S'au discutat unele aspecte ale Constituției și Regulamentului de funcționare al Episcopiei. Comisia care studiază aceste probleme va primi toate sugestiile care să fie prezentate în Congresul din 1993.

Seara, ARFORA a oferit o recepție în Casa Episcopală pentru delegații la Congres, dându-le

posibilitatea să se cunoască unii pe alții.

Ședința Consiliului Episcopesc, a avut loc joi seara în sala de conferințe a Centrului Valerian Trifa.

P.S. Episcopul Nathaniel a prezentat membrilor Consiliului, raportul către Congresul 1992, pentru aprobarea de a fi prezentat Congresului.

— Patru preoți au fost acceptați în Episcopie: Pr. Onisie Morar, Pr. George Cociu, Pr. George Muntean și Pr. Constantin Lăpuștea.

— Episcopia a primit ca donație o proprietate în apropierea Vetrei ca urmare a trecerii la cele veșnice a lui John (Gligor) Gregory.

— S'a discutat bugetul diverselor Departamente: Dep. Publicațiilor, $136,484.00. Dep. Misiunilor, $28,300.00. Dep. de Asistență Creștină, $72,900.00 și Bugetul de administrație, $281,100.00. Total: $518,784.00.

— Comitetul în sarcină cu revizuirea Regulamentului Episcopiei, a prezentat o scrisoare primită de la protopopiatul din Ohio, care cere ca la discuțiile referitoare la cele de mai sus, să participe un număr egal de preoți și laici și ca un specialist în canoane trebuie invitat să revizuiască noul Regulament înainte de a fi propus Parohiilor.

— P.S. Episcopul Nathaniel a invitat pe fiecare să discute liber participarea la Consiliul Bisericii Ortodoxe din America. Majoritatea membrilor au răspuns că participarea noastră la acest Consiliu trebuie să fie numai în măsura în care Episcopia este implicată în activități comune. S'a menționat că Episcopia noastră reușește să se mențină singură cu bugetul ei de $518,784.00 fără să fie o greutate financiară pentru Consiliu.

De asemenea, poziția unică a Diocezei noastre nu trebuie considerată ca o amenințare sau ca un detriment pentru unitatea Bisericii Ortodoxe din America.

bue luat în considerație faptul că Dioceza noastră linește datoria de a predica Evanghelia, familiilor romani. S'a exprimat speranța că într'o zi va exis- episcopie mai unită în cadrul Bisericii Ortodoxe America pentru propovăduirea Ortodoxiei în erica de Nord.

— S'a exprimat îngrijorare în legătură cu luptele care luc în Republica Moldova. Biserica este reprezentată Biserica Rusească, ca urmare a impunerii pactului entropp-Molotov. Biserica Moldovenească trebuie ie liberă să considere afilierea ei cu Biserica Română.

— Alte probleme discutate:

— Taberele de vară dela Vatra.

— Aniversarea a 200 de ani de Ortodoxie în Ameri- de Nord.

— Ratificarea acțiunii de vânzare a unei proprietăți isericii Sf. Gheorghe din Canton, Ohio și a unui prumut la Bancă cerut de Catedrala Sf. Gheorghe Southfield, Michigan.

— O scrisoare de felicitare a fost trimisă Episcopului șcaș cu ocazia aniversării a 50 de ani de preoție și 10 ani ai Diocezei.

— Se va forma un Comitet care va studia sibilitatea construirii unui Centru de Administrație Diocezei.

— ROMFEST 1992 — Membrii Consiliului Epis- pese au reiterat părerea că Episcopia nu trebue să sponsorul acestui eveniment.

De asemenea au considerat neadecuat faptul că au t invitați, de către Comitetul de organizare, dem- ari ai Bisericii din România, în perioada de timp care P.S. Episcopul Nathaniel va participa la lucrările nsiliului Bisericilor Ortodoxe din America, dela Mi- ni.

Vineri 3 Iulie 1992 Congresul Episcopiei. La 9:30 m., P.S. Episcopul Nathaniel a deschis lucrările Con- esului Bisericilor prin rugăciunea invocării Sf. Duh. La chemarea prezenței, au răspuns 93 de rticipanți.

S'a intonat troparul "Cu Sfinții . . ." în memoria embrilor Congresului care au trecut la cele veșnice decursul anului trecut.

Secretariatul Congresului a fost format din Pr. L. azăr, Dr. E. Bujea, Manuela Cruga și Florence Fen- n.

Numărătoarea voturilor a fost făcută de George Al- ea și Virgil D. Maxim.

La începutul fiecărei sesiuni din agenda Congresului fost citite versete din Biblie și s'a discutat cum pu- m, în calitate de creștini și membri ai sfintei Biserici lui Iisus Hristos, răspunde la Sfânta lui Evanghelie.

Prima sesiune a fost prezentarea de către John Far- s, bazată pe un studiu al ultimilor 10 ani a activității rohiilor față de Episcopie.

Florin Piersic la Vatra.

Astfel s'a determinat că pentru a acoperi cheltuie- lile de existență ale Diocezei este necesară suma de $50.00 pe membru, ceeace este mult mai mult decât cei $20.00 care se primesc acum.

Fiecare parohie a primit un tabel care indică plasamentul acelei parohii față de celalte parohii. Con- cluzia a fost că fiecare parohie trebue să facă eforturi să-și îndeplinească obligațiile existente față de Episcopie (de ex. Duminica Episcopiei, Duminica Reuniunii Doamnelor).

Va urma

CÂNTEC DE SEARĂ

Cântecul meu, Doamne, rămâne necântat
Nu poate s'aline golirea din mine
Nici căutarea orbită de-atâta uitat
Ori chemarea slăbită de multele vine

Nevrednic sunt de cântecul meu
Și hoitul din mine rămâne un gol
Te chem mărire în tăcere și greu
Căutându-Te Stăpâne în vântul domol

Dar vino Doamne în pragul unei seri
(Când bântuie'n mine un dor întins
Și gemete s'aud în poiana cu meri

Acolo golul din mine Te-așteaptă învins
Chemarea-mi Te strigă'n pline dureri)
Și fă sufletul meu să Te cânte aprins

Cornel Draghita

Pronia Divină

Să socotim citirea Sf. Scripturi un popas sufletesc și să luăm și pentru noi ceva. Ce anume? Cuvântul lui Dumnezeu, pe care-l auzim și de pe paginile Sf. Evanghelii, cuvânt plin de înțelepciune ziditoare de suflet și pe care să-l păstrăm în minte și inimi, întocmindu-ne viața după el.

Se întreabă creștinul uneori despre purtarea de grije a lui Dumnezeu, iar cuvântul sfânt ne îndeamnă la firea înconjurătoare: "Căutați la pasările cerului . . . la crinii câmpului." Mt. 6,26-28. Cine le poartă de grije? Nu este purtarea de grije a lui Dumnezeu? "Deci, dacă pe iarba câmpului . . . Dumnezeu așa o îmbracă, nu cu mult mai vârtos pe voi . . ." Mt. 6,30.

Nu vrem să recunoaștem purtarea de grije a lui Dumnezeu, nici ce ne învață Mântuitorul, care ne spune ce este bine și ce este rău, până unde este bine și de unde începe răul?

Sf. Felix, Episcop de Nola (Ian. 14,256) în timpul persecuției împăratului Deciu, a fost urmărit, pentru a fi dus la moarte. El intră într'un turn părăsit. Abia intră și un păianjen a și țesut pânza lui, pe locul intrării. Prigonitorii voiau să-l caute și în turn, dar văzând pânza de păianjen plecară, zicând: "Nu s'a putut ascunde acolo, fără să strice pânza de păianjen."

Sf. Paulin, senator roman, care încreștinându-se s'a făcut portarul Bisericii Sf. Felix, scrie: "Când Dumnezeu vrea, pânza de păianjen se face zid, când nu vrea, zidul ne este decât o pânză de păianjen."

Nu este mâna lui Dumnezeu ca un scut? Vedem primejdia care se apropie, dar nu vedem mâna care ne-a apărat. Știm însă că numai Dumnezeu ne-a scăpat.

In Nov. 1940, în București cutremurul a distrus multe clădiri și cu ele au pierit multe vieți, spune scriitorul Ionel Teodoreanu în "Cartea Umbrelor," apărută în 1948. Iată vorbele lui:" In noaptea cutremurului locuiam la al 7-lea etaj. M'am deșteptat din somn ca pe un vapor, prins de furtuna valurilor. Am înțeles că este cutremur de pământ, văzându-mi moartea. Acoperit de sudori reci, am uitat de tot: de viață, de părinți, de prieteni și de dușmani. Și n'am mai găsit în mine decât câteva cuvinte din copilărie. Am găsit pe "Tatăl nostru care ești în ceruri." Își regăsise sufletul.

Altul a spus sciitorului: "In noaptea cutremurului fiind într'un oraș din provincie și reținut de un amic, am pierdut trenul, care sosea la București curând după miezul nopții. Supărat, pe peronul gării, am strigat: "Dumnezeule, n'am văzut așa ghinion."

Sosit cu alt tren, de dimineață, n'am mai găsit casa. Inchinpuește-ți, zice el, niciodată n'am avut așa noroc. Locuiam în blocul Carlton, care s'a dărâmat de cutremur."

Este adevărat că ne copleșesc grijile vieții, însă Mân tuitorul vrea să ne scoată din această robie a grijil pământești. Iisus ne îndeamnă să ne uităm la natu înconjurătoare și să vedem că nimic nu se întâmplă voia întâmplării. Mâna lui Dumnezeu face din oame tari, oameni slabi, din oameni slabi, oameni tari, d bogați face săraci și din săraci bogați, din cei dintâi urmă și din cei de pe urmă, întâi.

Există în lume un duh rău care ispitește și amăgeș lumea. Să ne uităm la omul de azi care prin necredin se rostogolește în pieire. Dar tot atât de adevărat es că mai presus de acest îndemn rău, există duhul l Dumnezeu, care ajută și birue răul. Stau față'n fa Dumnezeu și lumea, credința în Dumnezeu necredința rătăciților. Stau față'n față adevărul și mi ciuna, lumina și întunericul, binele și răul, iubir creștină și ura. Nu putem sluji amândurora, spu Evanghelia. Noi cui slujim?

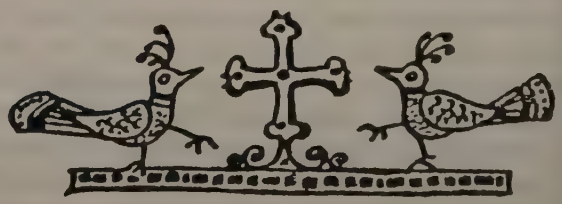
După marele cutremur pe pământ din San Franci co, în anul 1906, a fost găsit sub dărâmături un copi în leagănul lui, în mânuță cu o iconiță, în care Iis chema copiii să vină la El. Cine a scăpat pe acest copi

Dece nu vrem să înțelegem cuvântul sfânt: "Căut împărăția lui Dumnezeu și dreptatea Lui și toate acest se vor da vouă." Mt. 6,33. Nu zice împărăția lui Du nezeu, ci căutați împărăția lui Dumnezeu. Creștin trebue să ostenească și pentru împărăția Evanghelie nu numai pentru cele de trebuință vieții pământeș Impărăția lui Dumnezeu este familia copiilor lui Du nezeu. Constituția ei este Evanghelia, care se nume "Evanghelia mântuirii," Efes. 1,13, și a iubirii, cu spune Ev. Ioan. Armele împărăției lui Dumnezeu su Sf. Taine, rugăciunea și darurile Sf. Duh. Eroii acest împărății sunt Apostolii, Mucenicii și toți mărturisitor Lui, iar condițiile de intrare sunt credința și fapta bun

S'a sculat poporul, spune Scriptura Vechiului Test ment și a citit din cartea legii lui Dumnezeu un sfe de zi, iar alt sfert de zi s'au închinat Domnului lo spune Neemia, 9,3. Nu un sfert de zi să ne rugăm, un sfert de ceas de ne-am ruga Tatălui Ceresc pent darurile primite dela El.

Ne îndoim de purtarea de grije a lui Dumnezeu? S ne gândim fiecare la viața trăită până acum și să aducem aminte de câte ori ne-a apărat Dumnezeu, câte ori ne-a scos din necaz, ori de câte ori ne-a salv viața. Ne-am adus aminte?

Părintele Bârsa



Despre Rugăciune

Mai întâi să ne întrebăm: "Ce este rugăciunea?"

Un pustnic a spus: "Rugăciunea este găria sufletului." Ea este înălțarea inimii, a minții, inții noastre către Dumnezeu, este închinare în duh devăr. Este o activitate specială a sufletului nostru. Când dorim să avem ceva, un lucru oarecare, un tor, un sfat, ne adresăm la cineva și îl rugăm să ne te. Nu este om care să nu aibe nevoie de ajutorul Dumnezeu în anumite împrejurări, când nu se poajuta singur și nici cu cei din jurul său, atunci cere, roagă atotputernicului Dumnezeu pentru salvarea cesară.

Rugăciunea este convorbirea sufletului nostru cu mnezeu. Dar din păcate, noi recurgem la rugăciune, mai când avem necazuri, boale, suntem asupriți, ori em nedreptăți care ne apasă, mustrări de conștiință, dorințe nerealizate. Nu ne dăm seama că legătura astră cu Dumnezeu, trebue să fie permanentă, că găciunea noastră trebue să fie întotdeauna și în tot omentul, în mintea noastră, așa cum ne învață Mântorul nostru Iisus Hristos: "Privegheați și vă rugați, să nu intrați în ispită" (Matei 26:41).

Când ne merge bine și suntem mulțumiți de noi ine și de cei din jurul nostru, uităm de Dumnezeu darurile primite de la Dumnezeu și uităm de legătura astră cu El, ca și de obligația noastră de a-I aduce găciuni de mulțumire, pentru tot ce ne-a făcut nouă, ecum și rugăciuni de laudă și preamărire pentru atoternicia Sa dumnezeiască cu care ne-a creiat pe noi întreg universal, cu toate cele văzute și nevăzute și conduce ca UNUL și singurul CREATOR și făcător toate.

Pentru ca rugăciunea noastră să fie auzită și primită Dumnezeu, trebuie să fie făcută cu credință (Matei :22), cu inimă curată, cu stăruință (Luca 18:1-8), duh umilit și cu inimă înfrântă, smerită (Psalm 50), ră șovăire sau îndoială (Luca 11:9-10), dar în acelaș mp să cerem ca voia lui Dumnezeu să fie împlinită nu a noastră, așa cum ne rugăm în rugăciunea Tatăl ostru: "Fie voia Ta . . .", pentru că Dumnezeu știe ai bine decât noi, ce ne este cel mai bun și folositor cru.

Rugăciunea poate să fie rostită cu glas tare, ori încet u chiar în gând, depinde de locul și împrejurarea în re ne aflăm, dar trebuie să fim cu mintea și cu toată enția către Dumnezeu, cu care dorim să avem o gătură sufletească, pentru a primi cele necesare vieții astre, atât cele materiale, cât și cele spirituale.

Ne putem ruga în orice timp, dar cât se poate să fie secret și Tatăl ceresc, care vede și știe toate, ne va splăti și ne va împlini rugăciunea dacă este potrivită voia Lui (Matei 6:6). Sfânta Scriptură ne învață ca să ne rugăm și pentru alții, de exemplu, pentru familia noastră, pentru rude, prieteni, pentru binefăcătorii noștri cu cele materiale și spirituale, ba chiar mai mult, Mântuitorul Iisus Hristos ne învață să ne rugăm și pentru dușmanii noștri, pentru ceice ne fac rău, ne vatămă și ne persecută. (Mat. 5:44).

Rugăciunea se numește particulară, dacă ne rugăm singuri și în secret, iar dacă ne rugăm în comun cu alți credincioși, în biserică, sau în alte locuri, cu ocazii speciale, se numește rugăciune publică. Oricum va fi făcută, ea ne înalță sufletul către Dumnezeu și numai El poate să ne mântuiască de toate ispitele și amăgirile celui viclean și să ne îndrepte spre Calea Lui cea Sfântă.

Binefacerile rugăciunii sunt imense. Prin rugăciune, noi ne întărim credința, nădejdea, dragostea și punem o piedică în calea ispitelor și a păcatelor. Prin rugăciune primim harul Sfântului Duh, care ne ajută la săvârșirea faptelor bune și la împlinirea voiei lui Dumnezeu, spre a ne câștiga mântuirea și viața veșnică.

Cum trebuie să ne rugăm?

Orice rugăciune trebuie rostită cu atenție la fiecare cuvânt, fără grabă, cu evlavie și cu toată căldura inimii. Pentru a câștiga atenția la rugăciune, de mare ajutor este cetirea din Cartea de rugăciuni și îngenunchierea.

Ingenunchierea este un act de pietate, de evlavie, de smerenie, de pocăință, de adorarea lui Dumnezeu, un act de religiozitate, prin care sufletul nostru se înalță spre Dumnezeu, prin înfrângerea vanității, a mândriei din noi, a egoismului, a robiei deșertaciunilor, care ne țin departe de Dumnezeu.

Un alt ajutor pentru reușita rugăciunii este postul. Mântuitorul a zis: "Acest neam de demoni cu nimic nu poate fi scos afară, fără numai cu rugăciune și cu post." (Marcu 9:29). Deci, ispitele și păcatele, care sunt îndemnuri și acțiuni diavolești, le putem îndepărta ușor de la noi, prin rugăciune și post.

Prin post și rugăciune, prin cercetarea regulată a sfintei Biserici și prin primirea sfintelor taine a Mărturisirii și a Impărtășirii cu Sfântul Trup și Sânge al Mântuitorului Iisus Hristos, ne vom desbrăca de omul cel vechiu al păcatului și ne vom îmbraca în omul cel nou al harului Sfântului Duh, renăscuți într'o viață nouă, curat creștinească, îndeplinind întru totul Cuvântul și voia lui Dumnezeu. In cartea de rugăciuni a creștinului ortodox noi aflăm rugăciunile ce ne sunt necesare în fiecare zi: dimineața după ce ne-am ridicat din somn, seara înainte de culcare, le vremea mesei — înainte și după gustarea de dimineața, înainte și după masa de la prânz, înainte și după masa de seara (cina). E o datorie creștinească de a respecta această rânduială a rugăciunilor zilnice, căci prin ele ținem legătura sfântă

Cont. la pag. 24

Biserica Ortodoxă Din Basarabia

"Minunate sunt lucrurile Tale, Doamne! Toate întru înțelepciune le-ai făcut." Ps. 103,25

Dând urmare invitației amabile a consângenilor noștri din Canada și America, am sosit în Canada împreună cu o delegație din România, pentru a participa la tradiționalul "Romfest," care a avut loc la Hamilton și Câmpul Românesc, între 31 Iulie și 2 August a.c. Sărbătoarea culturii române s'a desfășurat foarte firesc și cu succes, încununându-se cu o comuniune liturgică, cu o împărtășire de credință ortodoxă în capela Câmpului Românesc, unde un sobor de preoți a savârșit Sfânta Liturghie. Mulțumim din toată inima P.C. Pr. Gheorghe Calciu, D-lor Nicolae Pora, Gheorghe Bălașu, D-nei Mihaela Moisin și altor organizatori, acestor români cu inimă mare, pentru pregătirea și organizarea cu succes a acestei frumoase manifestații de cultură românească și credință ortodoxă.

Posibil, este o îndrazneală să presupun, că românii au ajuns pe aceste pământuri binecuvântate conform planului și proniei dumnezeești, pentru a fi apostoli ai culturii neamului nostru și împreună cu reprezentanții altor popoare — ai credinței ortodoxe creștine pe acest continent.

Martori de seamă ale celor afirmate mai sus sunt sfintele mânăstiri în cinstea Schimbării la față (Ellwood City, Pennsylvania) și a Adormirii Maicii Domnului (Rives Junction, Michigan), așezământul "Vatra Românească, și parohia Românescă Sf. Maria (Cleveland, Ohio), care sunt adevărate insule ale Ortodoxiei românești pe întinsul continent american.

M'am bucurat sufletește foarte mult întâlnind și în Canada, și în SUA mulți basarabeni slujitori ai Bisericii sau mireni. M'a impresionat că toți românii retrăesc profund tragedia Basarabiei, depun eforturi însemnate pentru a amelioara situația pe acest străvechi pamânt românesc. In curând eforturile fraților noștri din America se vor încununa cu fapte concrete, în deosebi în problema refugiaților. Sunt expediate deja spre Chișinău 41 Tone de mălai (făină de popușoi). In curând va ateriza la Chișinău un avion cu medicamente și instrumente medicale, se pregătesc și alte ajutoare. Aș menționa aici pe unii din râvnitorii și animatorii acestor acțiuni de caritate creștinească: P.S. Episcop NATHANIEL, P.C. Pr. Richard Grabowski, D-l Luke Hingson, și alții. Dumnezeu să le răsplătească osteneala și dragostea frățească.

Aș dori să mărturisesc aici tuturor celor pe care i-am cunoscut și i-am întâlnit, precum și tuturor oamenilor de bună credință, durerea și greutățile care s'au abătut asupra multpătimitului nostru pamânt.

Pământul de pe malul bătrânului Nistru își are rănile

Dela stânga la dreapta: Bob Liepert (Brother's Brother Foundation), Protoiereu Petru Buburuz, Luke Hingson (Brother's Brother Foundation).

sângerânde: copii, bătrâni și tineri schingiuiți, case și sate dărâmate și arse, ogoarele bombardate, biserici distruse, sute de vieți omenești sacrificate și pângărite, zeci de mii de refugiați . . . Mai mult, acest popor cotropit și înjosit de veacuri acum e calomniat și învinuit de genocid, el care a adus atâtea jertfe pe altarul libertății poporului român. Câte n'a suferit acest popor?

Foametea programată din 1947, deportările din 1990 și 1948, colectivizare forțată în 1949, deznaționalizare, calomniere, lipsire de limbă, cultură și istorie, deportare de slujitori ai Bisericii strămoșești, demolare și profanare de biserici și sfinte altare.

Prin anii 20 ai secolului nostru, în Basarabia erau peste 1000 de biserici, mânăstiri și schituri. Ca urmare a prigoanei comuniste și ateiste din anii 60, când Satan a hotărît să stârpească de pe fața pământului Biserica lui Hristos, în mod forțat și barbar au fost închise sau distruse peste 300 de biserici, circa 20 de mânăstiri și schituri. Au rămas deschise numai 192 de biserici și mânăstirea de maici Japca. Școlile duhovnicești (Seminarul Teologic, Facultatea de Teologie) au fost închise în anii de război. Clerul și credincioșii au fost lipsiți de drepturile firești și cetățenești. Dar Biserica lui Hristos, după mărturia divină, nu va fi biruită nici de porțile iadului . . .

Din anul 1988, Basarabia a început o perioadă activă de renaștere spirituală, culturală și națională. Au început să se deschidă bisericile și mânăstirile. Menționăm aici: Catedrala Nașterii lui Hristos din centrul Chișinăului, mânăstirile Capriana, Noul-Neamț (Chiteani), Saharna (de călugări), Călărașauca, Hizo-

Cont. la pag. 23

ISERICA ORTODOXĂ IN BASARABIA

t. de la pag. 22

Reciula, Vărzărești și altele (de maici). Moldova a satele și orașele ei) s'a transformat într'un șantier reparație sau restaurare a bisericilor și mânăstirilor. te 40 de biserici se construiesc din nou. A fost ințat centrul cultural "Caprian" cu scopul aurării acestei mânăstiri.

Pentru susținerea procesului de renaștere spirituală culturală, a fost înființată Societatea culturală ericească "Mitropolitul Varlaam," care editează ista "Datina creștină" din Decembrie 1990. Revista ericească a Eparhiei Chișinăului și a Moldovei " minătorul," care nu apăruse timp de 50 de ani, a nviat în Februarie 1992.

Fiind nevoie de slujitori bisericești, Guvernul Molvei, prin hotărîrea sa din 25 Septembrie 1991 a leschis Facultatea de Teologie din Chișinău în cadrul iversității de Stat a Moldovei. Facultatea își plinește bugetul pe baza alocațiilor primite din par- statului și eparhiei Chișinăului. Împreună cu cla- e de studiu (fostul seminar teologic) Facultății de ologie i-a fost transmisă și clădirea fostului Paraclis seminarului, în ultimii 50 de ani folosită ca sală ortivă.

In primul an au fost admiși 52 de studenți și studente. ocesul de învățământ va dura 5 ani, în fiecare an vor admise câte 50 de persoane. In cadrul Facultății e cesară organizarea căminului studențesc, a cantinei ospătăriei. Se proiectează reparația capitală, după tremurul de pământ din 1986, a blocului de studii restaurarea Paraclisului Facultății, în care serviciile ligioase (rugăciunile de dimineață și de seară, ivigherile și a.) au început odată cu deschiderea cursuor la 7 Octombrie 1991. De la 14 Februarie a.c. se vârșește și Sfânta Liturghie.

Facultatea de Teologie are nevoie de materiale de nstrucții pentru lucrările de reparații începute, mijace bănești, mobilier, manuale. Sperăm, că Domnul avea grijă de acest răsadnic de cadre bisericești.

Procesul de învățământ la Facultate se desfășoară nform Regulamentului Facultăților de Teologie din prinsul Patriarhiei Române. Cursurile teoretice se bină cu serviciile religioase și pregătirea cuvenită în araclisul Facultății, o împletire firească pentru un vior slujitor al Bisericii care trebuie să devină și teolog egătit și slujitor sârguincios al lui Hristos.

Protoiereul Petru Buburuz
Președintele Societății Culturale
și Bisericești "Mitropolitul Varlaam"

CULEGERI

din învățăturile Sfinților Părinți

de Arhim. Martinian

— Pe cine l-a cruțat moartea pentru că a fost bogat? De cine s'a îndepărtat boala pentru că a avut bani? Până când aurul va sugruma sufletele, până când averea va fi undiță morții, până când bogăția va fi pricina războaielor pentru care se făuresc arme, se ascut săbii? Din pricina bogăției rudele nu mai țin seama de rude, frații se uită cu ochi ucigași la frați.

Sf. Vasile cel Mare

— Răul nu este din fire, nici nu este cineva rău din fire. Căci Dumnezeu nu a făcut ceva rău. Când însă cineva din pofta inimii aduce la o formă ceeace nu are ființă, atunci aceea începe să fie ceeace vrea cel ce face aceasta. Se cuvine deci ca prin cultivarea necontenită a mântuirii lui Dumnezeu, să ne ferim de a ne deprinde cu răul; căci e mai puternică firea binelui decât deprinderea răului. Pentru că cel dintâi este, pe când cel de al doilea nu este decât numai prin faptul că se face.

— Când începe cineva să simtă cu îmbelșugare dragostea lui Dumnezeu, începe să îmbrace și pe aproapele.

— Credința lucrătoare prin dragoste este mare isvor de virtuți.

Diadoh al Foticeei

— Curățește-ți vasul ca mai mult dar să primești. Căci iertarea păcatelor se dă tuturor deopotrivă, dar împărtășirea Sfântului Duh se dă fiecăruia după măsura credinței. Dacă te ostenești puțin, puțin primești; dacă vei lucra mult, mare îți va fi răsplata.

Sf. Chiril al Ierusalimului

— Domnul ne va cere socoteală despre milostenia pe care am făcut-o, după cât avem, nu după cât nu avem.

Diadoh al Foticeei

8 SEPTEMBRIE — NAȘTEREA SFINTEI MARIA HRAMUL BISERICII DELA VATRA

P.S. Episcopul Nathaniel invită clerul și credincioșii să sărbătorescă hramul Bisericii Sf. Maria dela Vatra.

PROGRAM

10:30 a.m. — Sf. Liturghie
12:30 p.m. — Prânz-Agapă
2:00 p.m. — Sf. Maslu

DESPRE RUGĂCIUNE

Cont. de la pag. 21

cu Tatăl nostru ceresc și dacă noi avem grijă de hrana trupească pentru a ne menține existența noastră materială, atunci tot așa de necesar este de a ne îngriji și de existența noastră spirituală spre a-i da hrana necesară, care este rugăciunea.

Rugăciunea este "suflarea de viață a credinciosului," viața spirituală care trebue îngrijită spre a tinde spre cele înalte, spre Dumnezeu. Rugăciunea ne întărește în credință, căci zice sfântul Apostol Pavel: "Fără credință, nu este cu putință să fim plăcuți lui Dumnezeu . . ." (Evrei 11:6). In altă parte, tot el ne spune: "Iar dreptul din credință va fi viu" (Evrei 10:38), -va fi viu- se înțelege, în viața veșnică, spre care doresc toți cei ce cred cu adevărat în Dumnezeu și Fiul Său, Mântuitorul Iisus Hristos. Rugăciunea ne ajută să iubim pe Dumnezeu și pe aproapele, chiar dacă acela ne este dușman, pentru că așa ne cere Dumnezeu în Legea Lui, căci El este iubire. Deci, rugăciunea să ne fie permanent pe buze și în gând și așa viața noastră va fi pusă înaintea lui Dumnezeu într'o continuă preamărire a slavei Sale. Rugăciunea este izvor de sfințenie și trăire cu adevărat creștinească.

Pr. Romulus Radu

ZILE FESTIVE LA CATEDRALA SF. GHEORGHE Southfield, Michigan

SÂMBĂTĂ 17 OCTOMBRIE

A 25-a Conferință a Organizației Frăția Ortodoxă
(Ortodox Brotherhood)
Programul va apare în Solia — Octombrie.

7:00 P.M. — Cocktails
Banchet și Dans

DUMINICĂ 18 OCTOMBRIE

Aniversarea a 80 de ani a Catedralei
Sf. Gheorghe — Southfield, Michgian
După St. Liturghie
va urma un Banchet Festiv.

ȘTIRI DIN ROMÂNIA

De curând a luat ființă la Târgoviște Fundația "Mânăstirea Dealu și Curtea Domnească" prin participarea a numeroși locuitori din județul Dâmbovița, precum și a unora dintre cei care s'au născut în această zonă iar acum se află în alte locuri din țară sau din străinătate. Fundația are rolul de a sprijini material refacerea unor obiective istorice și de cult din Târgoviște și din județul Dâmbovița, între care Mânăstirea Dealu și Curtea Domnească, monumente de mare valoare istorică, arhitecturală și spirituală. După posibilități, cei care doresc, pot contribui prin donații la constituirea unui fond pentru conservarea, întreținerea și dezvoltarea acestor lăcașuri sau, prin cuvântul și prestigiul lor, pot readuce la lumină faima ținuturilor istorice târgoviștene.

Cine dorește să devină membru al acestei organizații, să se adreseze la Fundația Mânăstirea Dealu, reprezentată în relațiile organizatorice de domnul ing. V. Vasilescu — președinte executiv (Telefon: 40-926-11328; Fax: 40-926-13936) și de Maica Spiridona — secretar executiv.

Taxa de înscriere este de 300 lei iar cotizația de 100 lei lunar (în prezent, cursul valutar este de 365 lei pentru 1 dolar SUA). Desigur sunt binevenite orice donații care se pot face la Banca Comercială Română, filiala Târgoviște, cont în valută nr.: 472121600660, cont în lei nr.: 45105622.

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